A U M

The enduring of all ills without petulance and without self-pity;—this is the ·ight Endurance. —CREST-JEWEL OF WISDOM.

THEOSOPHY

Vol. XIX January, 1931 No. 3

MENTAL DIVERSITIES

ENVIRONMENT does not make the man: it is the Man who makes the environment. Man is not simply, as universally taken for granted, the creature of his environment: he is primarily and precedently its creator. What other rational significance to the relation we name cause and effect—a relation which is the universal fact of intelligent experience? What other moral significance has life than that as we sow, we reap; as we are reaping, so we must have sown? What other basis for Faith, Hope, Charity, than the intelligent morality which *acts* from this dual aspect of Wisdom?

What is Life; how came we to be as we are; what is the Object of our existence; how is that object to be achieved by us; how are we to deal with our environment? These are the eternal questions we are all asking each other, as men have done before us, world without end, with no other response than the revelations of religion, the theories of science—revelations and theories which come and go, as changing, as indeterminate, as mortal and unsatisfying as is our existence itself.

So long as we tacitly regard ourselves as creatures, our inherent intelligence compels us to look outside for our creator—hence all the gods of all the pantheons. So long as we regard our environment as alien and hostile to ourselves, our inherent morality compels us to search for ways and means to defend ourselves against Nature, to emancipate ourselves from her assumed tyranny, to become in our turn tyrants within our little universes—hence all our schools and sciences. Our very intelligence thus leads us into all

manner of errors; our very morality thus leads us into all manner of iniquities. Why?

Lack of *Self*-knowledge; lack of *Self*-reliance; lack of *Self*-discipline. Does any religion give us these? Does any science yield us these? Thus our very Divinity—our inherent nature—is, until questioned, our infernal nature; our God is at the same time our Demon, because we regard ourselves as separate from Nature and from each other; because we regard our acquired nature as separate from our inherent nature; because we regard Spirit as separate from Matter; cause as separate from effect; environment as other than ourself; the Creature as separate from the Creator, the Life in one form as separate from the Life in all other forms. Hence our implicit assumption that the Beginning and the End are to be sought for in Time, in Space, in Causality, all *outside* of ourselves, when the mere fact that they all lie *within* our perception should show us that we are all Perceivers, as well as Creators and Creatures—Souls, as well as Minds and Bodies.

What are the real Theosophists of all time? Those who question the verisimilitude of their own perceptions of Life. Who are the true Probationers in the eternal School of the Mysteries? Those who question their own dealings with their environment. And who are the genuine *Chelas* of the actual Masters of Wisdom? Those who question their own Souls for the solution of the problem of Life, the struggle for Existence.

There are as good bodies among other men as those possessed by Theosophists. Who will dispute that proposition? There are as good minds among other men as among Theosophists. Who would waste time arguing that proposition? There are as earnest Souls in religions and sciences, within and without other associations, as within the Theosophical societies. Who can doubt that fact?

What is immediately to the point is, that there are as sincere, as devoted, as intelligent Theosophists in one Society as another, in no Society as in any or all of them. All these Theosophists have the heredity of the race, the body of the race, the mind of the race—in short, the physical, metaphysical, and other Environment of the human race. How are they to *use* that environment for the sake of Mankind, for the sake of the Theosophical Movement, for their own sake as Theosophists, as Probationers, as *Chelas?* To put it in the practical, devotional sense—how are Theosophists to live and act in relation to each other and to others as to make

possible the formation of a *nucleus* of Universal Brotherhood which shall leaven the whole lump by promoting good-will among men—a good-will that cannot be shaken any more than diverted by "anything that may come to pass"?

The following of any path whatever will depend upon the particular doctrines believed in, and the more or less intelligent application of those doctrines to the individual and collective environment. Mental diversities, "differences of individual opinion," inevitably cause diversity in the understanding of any proposition, and hence arise frictions, dissensions, alien associations, warring claims and organizations in the very Name of that Universal Brotherhood which is the prime, the only Object of the Masters of Wisdom. Are these *human* failings to be overcome by ignoring them, by pretending they do not exist, by any kind of a league of existing theosophical societies? Or, by sincere Theosophists searching their own hearts in the light of the fundamental and eternal verities of the Wisdom-Religion, whose Teachings and whose Example are accessible to all alike, without interpreters as without Authorities and Successors?

From a Student's Notebook

Frank confession of an injustice done another is good for the soul, 'tis said. But words are too often cheap and easy, and once issued—they too often mark an incident closed and forgotten. Wordy confession well may be a far-off echo of a once-prized ecclesiasticism, a religious *practice*. Wiser and better to *right* a wrong done than merely to admit it. This would be a true "confession", convey no possible trace of weakness, and call for constructive *action* by way of reparation. One of the woes of the Race lies in the human tendency of *saying* something instead of *doing* something. Recognition of this fact will enable anyone in his own life to help elevate the Race, of which he is a representative. Likewise will it help develop in him a deeper sense of brotherhood, thus lessening the frequency of his need for confession.

TRAVELLING THROUGH

DURING the past fifty years thousands of men and women of good mind and honest heart in the western world have become convinced that Truth is available. They have recognized that the path to its perception lies in the practical application of the teachings of Theosophy in the affairs of daily life; that such application is possible, and that in such a life alone true and enduring happiness may be found. Moreover some have travelled so far that a partial knowledge, at least, of Truth has at times actually been laid hold of by them—to the extent that they could affirm the substantial verity of the fact that Truth does exist, that there are its Knowers, that a direct realization and embodiment of Truth is possible to anybody soever who will but fulfill the conditions; that anybody can become a veritable God, a consciously divine Soul, while still embodied in a human form and moving among men.

Yet this cloud of witnesses to the existence of Knowledge and Knowers does not appear to have precipitated into a gentle and blessed rain upon the parched wastes of an arid and thirsty land! Else the seeds sown by the Predecessors would have so abundantly fructified, and the growing plants been so dilligently and intelligently cultivated, that fruitage of rich and sustaining value would by now be everywhere in evidence in an admirable American civilization and culture; while Theosophic unity and constructive fraternity would have developed, instead of the withered and bitter products on which are fed the leaders and supporters of a dozen and one Theosophical sects.

What is the matter? Why the failure? If even a scant hundred, or even fifty, of the well-meaning and intelligent thousands had succeeded, a general success for the Theosophical Movement of the Nineteenth Century would even now be in evidence. What is the matter with the thousands of students of this very day, to whom the verity of Theosophy is a fact, and who are studying and applying the teachings in the revealing lurid light of the student-failures of yesterday and the day before?

They *did* not travel through! They *do* not travel through—alas!

"This is the royal knowledge, the royal mystery, the most excellent purifier, clearly comprehensible, not opposed to sacred law, easy to perform, and inexhaustible," saith the Scripture. But the

Teacher of old who voiced this affirmation prefaced it with the warning, *"Unto thee who findeth no fault* I will now make known this most mysterious knowledge, *coupled with a realization of it. . . ."* So have all incarnating Knowers, in all ages including our own, said in some words or other of exact import. So doth the Hidden Self, the real Krishna-Knower-Teacher in each heart, whisper to the aspiring student. The Way being clear, the Warning reiterated, the Sign-posts erected, described—even bearing signals that sound their unerring tocsin as the traveller approaches—why do the prepared and protected thousands halt their journey, or slip, unaware or sadly aware, into other paths? Each one can answer—each for himself, herself. The sooner that answer is found, the better! Ultimately will it be demanded—by Life, by Law, by the Lodge.

Whether aware of the fact or not, all human beings are working through a vast and inevitable system of initiation. Some, having arrived at a certain point, arouse themselves and thus earn the right to be directed. It is these, bestirred and half-aware of what is going on and their possible allocation in it, who are helped to become more aware, and to find relationships under which, and by the support of which, they may consciously proceed towards beneficial self-development. There are ever and always those above to awaken and aid those below—who in their turn as they proceed will assist the upcoming units in the mighty stream of developing, evolving Life. The chain of intelligence and intelligences is complete from lowest to topmost link: all is Soul and Spirit ever evolving under the rule of Law which is inherent in the whole. Those who have earned the right to be awakened, and then wish to find relationships with others like themselves and Those higher, *ask* for that help. "Ask and it shall be given unto you. Seek and ye shall find." Such is the admonition of other days; equally of days before that, and of today. But it is an *inner* asking. It is a position assumed. It is a step of immense significance to the personality of him who asks, for it is the first move consciously taken in any incarnation away from the personal, leading towards the life impersonal. Implicit in that asking are the conditions under which such help may be had. Just as the asking is inner, so are the conditions inner; it is as if one made a solemn compact with one's self.

Experience has proven that all do understand, and that all eagerly, earnestly and full-heartedly do take the true position at the moment of arousal when the definite engagement is inwardly signed and sealed. With glad faces set towards the rising sun,

the happy travellers, buoyed by the waves of gratitude and the stout raft of a perceived something-to-do, definitely and self-consciously start out upon their journey. "The portal that faceth thee is high and wide, seems easy of access. The road that leads therethrough is straight and smooth and green. 'Tis like a sunny glade in the dark forest's depths, a spot on earth mirrored from Amitabha's paradise."

Whatever is to be met and passed through in the "dark forest" of his own nature—that ancient and familiar human nature common to all men—the fact is clear: the entire process of self-initiation is no more actually than a resolute *moving on*—just to hold face in the true direction and keep travelling, step by step, purposefully, controlledly, persistently, cheerfully, with the motive to fit one's self to be the better able to help and teach others. The goal, being universal, cannot possibly exclude the traveller himself from the possession and enjoyment of power and knowledge. The journey is the only thing worth while in very truth, for it includes all things—the understanding and right use of everything good or bad that life holds for any and all. Nothing is or is to be left out, and no one. Far from separating the traveller from any of his Brother-Souls, it joins him to them. Far from shutting him out from any department of Nature, the journey makes him one with Nature herself, since all must be contacted, understood, used, assimilated. The glorious garment of Adeptship is being spun and woven. The threads that make its warp and woof are of every shade and every color. Shaped into the perfect garment, they yet remain unbroken; each leads to that portion of Nature from which it has been spun; thus is the garment universal, although it has been individualized to fit the maker and the wearer.

The path, plan, method, modulus are all natural in the simple and straightforward *moving on*. Yet where are the Enlightened, the fully Conscious, the Selfless Altruists, who at the same time are knowers and fulfillers of Right Performance? What darkness blinds, misleads? Darkness of muddy and unconquered likes and dislikes; of avoided or grudgingly fulfilled small, plain duties; of choosing the dearer rather than the better; of inattention rather than positive, alert attention; of being carried away by the great "turba", the mass movement of men, away from one's own self-elected path, that the mass movement itself be rectified; of being swayed by persons rather than principles; of mistaking personal affection for gratitude, desire for intuition, laudation for recognition, activity for industry.

One does not part with human nature when stepping out upon that Path. He only resolves to. One does not yet possess that patience which transmutes obstacles into upward aids. He merely begins its cultivation. One has not become at once self-reliant and self-contained and self-sufficient. He only sees their value. One is not already a powerful and efficient benefactor of mankind. He is yet but a grateful recipient, but a kindergarten child, whatever the strength of mind and forceful nature the personality may imply. He is not yet a great Soul, a leader of men, just because he has heard of such and would emulate them. Incorrigibly virtuous? Far from it, whatever the seeming. Nor is, or ever was, innocence *knowledge*. Hardened and flawless steel must pass through the crucible of experience and emerge *made* before it is fit and ready for the weapon-forge that will weld it into an instrument of war. Teacher, Teaching and Taught have to become ONE before the Paramitas are substantially acquired, and the forty-nine fires of consciousness blended as one piercing ray blaze through the carapace of self-hood.

As one travels this long journey, should be *Silence* as to one's self—even that one has undertaken the journey; silence as to the difficulties one encounters, the pains one suffers, the effort one makes, the accomplishment if any. For the inner life is inner and secret to each one; to each his own road, his own language, his own recognitions, his own dangers, his own bridges upon which to cross over. And if he will maintain *Persistence* in travelling, that in itself will arouse confidence to proceed; nobody ever kept on travelling a designated path without being able to see and recognize the described landmarks, if he looked for them—they are there! Said the Teacher, herself a seasoned traveller-through come back to help younger ones set their feet upon that Path, " 'Try' is the battle-cry taught by the teacher to each pupil. Naught else is *expected* of you. *One who does his best does all that can be asked.*"

Did the thousands of yesterday and other days do their *best?* Are the thousands of today satisfied with less; is each one doing his or her *best?* Nobody can answer for them. The past discloses itself. The present will soon become a past. What will it disclose? Lo here and Lo there, among leaders and led, resounds through the Theosophical area of today. Has *noise* replaced the admonition of silence passed on by the progressed to the less progressed down the ages? *Could* it be so? He who tells of his "progress" loses what little he may have made. Those who *know*

do not tell; those who *tell* do not know. Knowers but show, by life and precept, that there is a Path; that it has been trodden; that it is for all men and not merely for special ones; that doors and entrances are everywhere, and not in some one especially decorated place, kept by one decorated door-keeper. Names are not blazoned, seldom more than passed from mouth to ear, if even that.

"Rise up! awake! and, having obtained your wishes, understand them," say the real Knowers and the true Companions. It is by that sacred and natural and impersonal pathway alone that *travelling through* can be done.

False Renunciation

There are some adherents of a faith which has arisen in the land, who deem it wise to cast away all things that are distasteful to them; to cut asunder the ties of marriage because they deem it will interfere with their spiritual development, or because the other pilgrim is not progressed enough. Brothers, there lives not the man who is wise enough to sit as a judge upon the spiritual development of any living being. He is not only unwise but blasphemous who says to another: "Depart! you impede my exalted spiritual development."

The greatest of all truths lies frequently in plain sight, or veiled in contraries. The impression has gone abroad that the Adept or the Mystic of high degree has only attained his station by forsaking the association of his fellow creatures or refusing the marriage tie. It is the belief of very wise Teachers that all men who had risen to the highest degrees of Initiation, have at some time passed through the married state. Many men, failing in the trials, have ascribed their failure to being wedded, precisely as that other coward, Adam, after being *the first transgressor,* cried out: "It was Eve."

One of the most exalted of the Divine Mysteries lies hidden here —therefore, Oh Man, it is wise to cherish that which holds so much of God and seek to know its meaning; not by dissolution and cutting asunder, but by binding and strengthening the ties. Our most Ancient Masters knew of this and Paul also speaks of it. (Ephesians v. 32.)—*W. Q. J.*

SCIENCE AND THE SECRET DOCTRINE
XXVI

(Part I)

> The mistaken theories of mono-genesis, and the descent of man from the mammals instead of the reverse, are fatal to the completeness of evolution as taught in modern schools on Darwinian lines, and they will have to be abandoned in view of the insuperable difficulties which they encounter. *(Secret Doctrine,* 1888, II, 118).
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> That man can be shown to have lived in the mid-Tertiary period, and in a geological age *when there did not yet exist one single specimen of the now known species of mammals,* is a statement that science *cannot* deny and which has now been proven by de Quatrefages. *(S.D.* II, 155).
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> Let us briefly glance at the divergences between orthodox and esoteric science . . . the reader will be enabled to see at a glance the importance of these divergences; and to perceive, at the same time, that it is not impossible—nay, it is most likely—that further discoveries in geology and the finding of fossil remains of man will force science to confess that it is esoteric philosophy which is right after all, or, at any rate, nearer to the truth. *(S.D.* II, 711). . . . if the skeletons of man should, at any time, be discovered in the Eocene strata, but no fossil ape, thereby proving the existence of man prior to the anthropoid —then Darwinians will have to exercise their ingenuity in another direction. And it is said in well-informed quarters that the XXth century will be yet in its earliest teens, when such undeniable proof of Man's priority will be forthcoming. *(S.D.* II, 690).

THE "captious critic," caught in the cleft stick of Madame Blavatsky's very definite predictions of the scientific events consequent upon the discoveries of Curie, Becquerel, and Roentgen, her hints about the coming World War and the rest, is welcome to what comfort he has hitherto found in the apparent non-emergence of the proof above predicted. For it has been left to the year 1930 to demonstrate a nineteen-year scientific denial of the undeniable rather than a fallacy in Theosophic prophecy.

The student will recall the controversy which arose over the real nature of the Piltdown skull, the Eoanthropos Dawsoni, found in 1911, and how radically and acrimoniously scientific "reconstructions" thereof differed. But at all events it was set down as Quaternary, not Tertiary, and its real significance wholly missed.

Professor Henry Fairfield Osborn, explaining to his scientific public his rejection of the "ape-man" theory—and well had he need to explain—at last lets the nineteen-year-old cat out of the

bag.[1] Dr. Osborn calls the Piltdown man "the most startling discovery of the twentieth century, the full significance of which we have only recently learned to estimate." Thus:

> One of the most striking coincidences in the history of human paleontology is that indubitable flint implements of Tertiary men were discovered by J. Reid Moir on the east coast of Anglia in the year 1909 and that in 1911, only two years later, an indubitable human skull and jaw of what proves to be Tertiary man were found in Piltdown, Sussex, by Charles Dawson. It has required eighteen years of research by Moir and Smith Woodward, aided by the most able archeologists and anatomists of the world, to establish the full significance of these epoch-making discoveries of 1909-11. By adding year by year implement after implement from two strata of Upper Pliocene time, J. Reid Moir, originally an amateur collector of Ipswich, has finally overcome all incredulity and even hostility and has thoroughly established the Red Crag and sub-Red Crag strata of the Upper Pliocene coast of Anglia as the site of a widespread and highly varied flint and bone industry.

All these artifacts have been confirmed and recently embodied in the Stone Age chronology of Abbé Henri Breuil (December, 1929). Breuil not only accepts the Tertiary age, but in his latest paper (December, 1929) shifts the entire pre-Chellean and Chellean flint industries from mid-Quaternary down into the base of Quaternary time, namely, into the first Interglacial or Mindel-Riss stage; this obviously shifts the pre-Chellean and Chellean flint-making design and intelligence down close to Tertiary time—in fact, some of Reid Moir's flints are identical with the Chellean artifacts.

Meanwhile Osborn, by world-wide study of fossil elephants and mastodons, has firmly established these Reid Moir flint beds as Upper Pliocene or close of Tertiary time, against the contention of the late Ray Lankester that these flints were early Pleistocene. Hardly less positive is Osborn's determination, with the aid of Reid Moir, Freudenberg, of Heidelberg, Matsumoto, and Bather and Hopwood, of the British Museum, that the Piltdown race—*Eoanthropus dawsoni* of Smith Woodward—is of Upper Pliocene Tertiary age rather than of Quaternary age as formerly supposed. The Piltdown man has not yet been assigned to the Eocene—but who knows? Or who knows what other finds besides this skull may lead to?

Let us then turn to other skeins of the web of Dr. Osborn's

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[1] *Science*, Jan. 3, 1930.

new views, which against opposition are making fast headway indeed. The size of the *Eoanthropus* brain suggests to him a review of the whole history of the Quaternary Period brain; noting incidentally that the new place of *Eoanthropus* has "unexpectedly been confirmed by recent paleontological evidence":

> These surprises arise from the profound researches and independent discoveries of Dubois, Smith Woodward, Boule, Keith, McGregor, Black, Economo and Leboucq, to which honor roll we should add Frederick Tilney's "The Brain from Ape to Man" (1928). The six outstanding points as to the brain are as follows: (1) that certain races of fossil man of the last 1,250,000 years had a brain cube equal to or greater than that of modern man; (2) that the much-despised cave man *(Palaeanthropus)* was inferior to ourselves neither in brain cube nor in hand ability, although far inferior to ourselves in civilization; (3) that certain of the cave men *(Homo sapiens,* Cro-Magnon) were our superiors both in average brain capacity and in average artistic ability; (4) that at the close of Tertiary time there lived a race *(Eoanthropus dawsoni)* with a brain cube equal to the minimum of that of the living Veddahs, Papuans and native Australians; (5) that the ratio of human brain weight to body weight in Quaternary time was apparently the same as it is to-day, namely, 1:50 (Weber, 1896), in contrast to the anthropoid apes, in which it is as follows:
>
> | | Brain to Body weight ratio. |
> |---|---|
> | Super-arboreal Gibbon of southeast Asia (130 gr.) | 1:66 or 1:73 |
> | Arboreal Chimpanzee of west Africa (412 gr.) | 1:51 or 1:61 |
> | Super-arboreal Orang of Borneo (400 gr.) | 1:183 or 1:194 |
> | Terrestrial-arboreal Gorilla of central and west Africa (565 gr.) | 1:150 or 1:200 |
>
> (6) as Dietrich has, *Pithecanthropus,* the Trinil race of Java, is not an ancestral Pliocene type, as was formerly supposed, but a surviving mid-Pleistocene branch, the companion of a stegodont elephant; the Trinil brain is a case of arrested development.
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> The conclusion is inevitable that *the main cubic evolution of the human brain took place during antecedent Tertiary time and not, as we formerly thought, during the Quaternary Age of Man or Glacial period.*

And why in the name of common sense, did this new vision await the year 1930 when all the intervening time the following lay at hand in the *Secret Doctrine?*

> . . . if there are Bushmen existing now, in our age of the highest civilization, who are no higher intellectually than the race of men which inhabited Devonshire and Southern France during the *Palaeolithic* age, why could not the latter have lived simultaneously with . . . other races as highly civilized for their

day as we are for ours? That the sum of knowledge increases daily in mankind, "but that intellectual capacity does not increase with it," is shown when the intellect, if not the physical knowledge, of the Euclids, Pythagorases, Pâninis, Kapilas, Platos, and Socrates, is compared with that of the Newtons, Kants, and the modern Huxleys and Haeckels. On comparing the results obtained by Dr. J. Barnard Davis . . . with regard to the internal capacity of the skull—its volume being taken as the standard and test for judging of the intellectual capacities—Dr. Pfaff finds that this capacity among the French (certainly in the highest rank of mankind) is 88.4 cubic inches, being thus "perceptibly smaller than that of the Polynesians generally, which, even among many Papuans and Alfuras of the lowest grade, amounts to 89 and 89.7 cubic inches"; which shows that it is the *quality* and not the *quantity* of the brain that is the cause of intellectual capacity. *(Trans. of the Royal Soc. of London, 1868)*. . . . The same comparison between the oldest skulls known and the European, brings to light the startling fact *"that most of these old skulls, belonging to the stone period, are above rather than below the average of the brain of the now living man in volume."* Calculating the measures for the height, breadth, and length in inches from the average measurements of several skulls, the following sums are obtained:—

1. Old Northern skulls of the stone age..... 18.877 in.
2. Average of 48 skulls of the same period from England ..... 18.858 "
3. Average of 7 skulls of the same period from Wales ..... 18.649 "
4. Average of 36 skulls of the stone age, from France ..... 18.220 "

The average of the *now living Europeans* is 18.579 inches; of *Hottentots,* 17.795 inches!

Which figures show plainly "that the size of the brain of the oldest populations known to us is not such as to place them on a lower level than that of the now living inhabitants of the Earth" *(The Age and Origin of Man)*. Besides which, they show the "missing link" vanishing into thin air. *(S.D.* II, 522-23).

Dr. Osborn gives the following comparison:

	Brain Cube in cc
Summit of Quaternary and Modern time:	
Homo sapiens, Cro-Magnon of Mentone.....	1550
Palaeanthropus, Neanderthal Caveman, La Chapelle-aux-Saints	1530
Homo sapiens, average modern Swiss.....	1467
Homo sapiens, average modern European.....	1450
Homo sapiens, Alpine race of Czecho-Slovakia.....	1415
Homo sapiens, fossil Alpine race of Ofnet.....	1400

Homo sapiens, native Australian race	1310
Homo sapiens, native Indian Veddahs	1250
Mid-Quaternary:	
Pithecanthropus erectus (Trinil man of Java)	940
Summit of Tertiary:	
Eoanthropus dawsoni (Piltdown Dawn Man)	1240
Living Papuans of New Guinea	1236

He then calls attention to the recently recognized fact that the brain-cube is not an index of intellectuality.

> It is well known that the *brain cube* is not a reliable test of brain power or capacity, as Leboucq has recently pointed out in striking examples from recent times:

	Brain weight in grams
Tourgenieff, Russian novelist	2,012
Cuvier, founder of paleontology	1,829
Byron, poet	1,807
Gambetta, statesman	1,246
Anatole France, littérateur	1,017 (to 1,317)

In upholding the early intellectuality of man, Dr. Osborn shows that this is to be rested, not upon interpretations of brain-size, but upon indubitable accomplishments as revealed by paleontology; the *Eoanthropos* "made highly intelligent use" of his 1,240-1,300 cubic brain measurement. Thus the famous *Pithecanthropos Erectus,* the Trinil man, which more than any other thing, has in its "ape-man" capacity supported the crasser view of evolution, now turns out to have been a jest of man and of nature indeed. Unseen by any other eye than that of its discoverer for decades; found to be something different when finally examined; and now set down by Osborn and exposed by the comparative table as a lusus naturae, a case of arrested development!

Dr. Gerrit S. Miller of the Smithsonian,[2] remarks that there are fifteen points of disagreement regarding the Trinil man, and twenty upon the Piltdown or *Eoanthropos.* And these two Dr. Miller refers to as "exactly two finds made by tireless workers after 10 years of effort which might be regarded as furnishing evidence of man's relationship with creatures resembling in some general manner the present-day gorilla and chimpanzee." The only point of agreement on the Trinil skull is that it is strangely different from that of any other known mammal, he says. As to the fate of the Piltdown skull, he says:

> Deliberate malice could hardly have been more successful than the hazards of deposition and recovery in so breaking

[2] *N. Y. Sun,* Nov. 20, 1929; *Evening Star,* Nov. 19, 1929.

> down the Piltdown fossils and losing the most essential parts of the original skull as to allow free scope to individual judgment in fitting the pieces together. The four pieces of the original cranium lack some of the most important areas of contact with each other. Hence it has been possible for each student to widen or narrow the intervening areas according to his personal interpretation of the probabilities, and so to produce brain cases of narrower or broader form and of greater or less capacity.

Thus Dr. Osborn has resolved the meaning of these two very debatable discoveries into something quite new and startling to science. Truly, with these reconsiderations, the materialist must find himself in a ticklish state of mind—where not protected by the density of his own ignorance!

(To be concluded)

ACCEPTANCE: EFFORT

You would have wealth and tell of the good you would do with it. Truly will you lose your way under these conditions. It is quite probable that you are as rich as you ever will be, therefore, desire to do good with what you have—and *do it.* If you have nothing, know that it is best and wisest for you. Just so surely as you murmur and complain just so surely will you find that "from him that hath not, shall be taken even that which he hath." This sounds contradictory, but in reality is in most harmonious agreement. Work in life and the Occult are similar; all is the result of your own effort and will. You are not rash enough to believe that you will be lifted up into Heaven like the Prophet of old—but you really hope some one will come along and give you a good shove toward it.

Know then, Disciples, that you only can lift yourselves by your own efforts. When this is done, you may have the knowledge that you will find many to accompany you on your heretofore lonely journey; but neither they or your Teacher will be permitted to push or pull you one step onward.—*W. Q. J.*

TRUTH BEYOND EAST OR WEST

A SPIRITUAL awakening is taking place in America and in other Western countries. This leads to a revival of interest in the occult and the phenomenal side of nature and life. As the West knows but little of that science and the Soul, instinctively it turns to the Orient, for it feels, and rightly, that the Wise Men of the East have imparted Their knowledge to Their peoples for long generations. In taking this legitimate course, the West often forgets that human nature in the Orient is not fundamentally different from that in Europe or America. There, as here, misunderstanding, misinterpretation, and corruption of knowledge take place, because there, as here, human selfishness and its bondmaiden ignorance exist.

Everything that comes in the guise of knowledge from India or the East is not true knowledge. Trickery and fraud, malpractices and false philosophy are rampant there, and the West should learn to protect itself against all this false knowledge. Why should this be?

Light and darkness are the world's eternal ways, and in regions invisible, as in regions visible, both good and evil work their miracles —always and everywhere, known or unperceived. We mistake the invisible for the spiritual. We do not call invisible germs of diseases spiritual phenomena; but table-tapping by some invisible agency, movement of hand in automatic writing by some invisible force, etc., are attributed to the divine world of spirit. There are microbes of health and microbes of disease, both, invisible to the naked eye. Our invisible thoughts and feelings are good as well as evil, producing beautiful or ugly expressions. There are forces active in our own being, the nature of which is unknown to us. We are more or less familiar with the nature of the known forces, through their activities; but any sudden manifestation of some unknown force, for which we cannot account, is often attributed to the divine in us. Such is human ignorance.

The sense of the marvelous is natural to man. From it much human superstition arises, and credulity is twin sister of superstition. Interested parties take advantage of the situation; and in the East also crafty men exist. There is a tendency among Westerners to "run down" the visible East—insanitary, starving, unscientific, backward; there is also the opposite tendency—to accept as the mysterious, invisible East, wholly spiritual, the India of

fakirs, of yoga, of mental passivity, of soothing religiosity. Because the East, and especially India, is at its heart highly spiritual, and therefore psychically dynamic, there is excessive manifestation of the invisible aspect of the evil side. A great and roaring fire on the hearth emits volumes of smoke in the air.

We need to distinguish between the spiritual soul and animal-soul in men and nations. The Greeks, following their Eastern masters, did not mistake *psyche* for *Nous*. Speculation is not philosophy; ritualism is not religion; and psychism is not spirituality. However, there is a legitimate aspect of speculation in philosophy; real religion does teach the ritual of life; and a truly spiritual person possesses psychic powers. We must guard against the influence of false notions of the East, and remember that true views are difficult to grasp. We should not be moved by feelings alone; they are apt to take us into the region of dangerous psychic forces. To advance from our present position, we should not throw away our logical analytical minds. Our scepticism has to be controlled and purified, not abhorred as something devilish. Mind acquires spirituality only when it is not glamoured by psychic emotionalism. Mental clear vision arises from the knowledge of universal metaphysical ideas presented to the mind. Such ideas are practical inasmuch as they bear on the ethics of human conduct and of human labor. Such ideas free our minds to universality, or impersonality. The aim of true philosophy is to weaken egotism and to awaken the vision of the universal—that is, the power to evaluate all things and creatures correctly from the standpoint of the Real.

We are hampered in this task by a lack of knowledge of the psychic sciences, *i.e.*, of the strange and glamouring forces which deal with the lower aspect of Nature, including our human nature. The true explanation of all psychic phenomena is to be found in Theosophy, and the two volumes of *Isis Unveiled* are a safe guide, as they are the best exposition on the subject.

If on the one hand we should saturate our minds with metaphysical ideas, on the other we should guard ourselves against psychic *practices*, confining our efforts to acquire a theoretical knowledge of those psychic sciences. Even here a new, and in the West, unsuspected danger threatens: false and distorted explanations of psychic forces and practices are to be found in certain Asiatic books and philosophies, as, for example, in the tantric codes of India. The true and great Rishis of that ancient land warn against falling prey to tantric forces, obtaining explanations

from tantric books, etc., and exhort us to prudence. What are the true lines? The Vedas, the great Upanishads, the *Mahabharata,* which contains the *Bhagavad-Gita,* the *Ramayana,* and the Sayings and Sermons of the great Buddha—these are the real spiritual gems, which will act as amulets to spiritual health. We will not be healed by incantations (mantras), breathing exercises (pranayama), bodily postures (asana).

There are intoxicating psychic as well as physical drinks and drugs that madden the human nature, drive the Soul from the corpus, and wreck it beyond repair. It is nourishment we should seek, not intoxicants. We need to look for the light of the real East. Let us avoid the company of those trafficking in human souls in the attractive vale of ritualism, which stifles the soul and destroys it while it is soothed. Let us go to the spiritual East, its Himalayan heights where Shiva, the Patron Saint of spiritual warriors sits, speaking through silence and teaching through contemplation. These heights are bare, snow-covered, unfeeling to emotion-touch, but there alone is Divine Compassion which warms and protects all who approach It with the sacrifice of life—to find Life.

In the modern Theosophy of H. P. Blavatsky, as in the still preserved Vedas and other sacred literatures of the Ancient East, the present-day student, East or West, may find the true waters of Immortality.

The Temple Within

Many men have arisen who had glimpses of the truth, and fancied they had it all. Such have failed to achieve the good they might have done and sought to do, because vanity has made them thrust their personality into such undue prominence as to interpose it between their believers and the *whole* truth that lay behind. The world needs no sectarian church, whether of Buddha, Jesus, Mahomet, Swedenborg, Calvin, or any other. There being but ONE Truth, man requires but one church — the Temple of God within us, walled in by matter but penetrable by any one who can find the way; *the pure in heart see God.—H. P.B.*

THE FUNCTION OF THEOSOPHISTS

THEOSOPHICAL names and Theosophical claims are being given far and wide to very much that is not Theosophy—that is the antithesis of the teachings, the aims, the objects of the Theosophical Movement. This cannot be prevented, for copyrights do not run in the world of ideas, nor would such exclusiveness, were it even possible, be in accord with the genius of the Wisdom-Religion. Theosophy is for all men—for the bad quite as much as for the good, for the foolish quite as much as for the wise. It is, indeed, the ill-disposed, the self-seekers, the simple, who more than any others need that correction and direction which Theosophy alone can give, in this as in any other Age.

Assuredly any thoughtfully disposed man must admit that the various schools of philosophy, the many castes and religious sects of the Orient, of India in particular, have for many centuries been putting into the mouths of the Great Teachers of old ideas and practices wholly foreign to the basic spirit of the great Scriptures; have been quoting their words, using their great Names, for purposes wholly alien to the One Object of all true Teachers and Teachings. In the Western world the same misuse and abuse of Christ and his teachings are everywhere in evidence. It is not intended to be suggested that this world-wide and world-old degradation of the Spiritual to utilitarian, to sectarian, to personal ends, is wilfully done. Rather, it proceeds from the ignorance and misapprehension of the purpose of Life itself on the part of devotees themselves more blind than those they assume to lead.

Before undertaking to teach it is necessary to learn, and all too often those who are most anxious to teach are the most unwilling to learn. The whole difficulty springs from the *common* tendency to draw conclusions from insufficient premises, and play the oracle before ridding oneself of that most stupefying of all psychic anaesthetics—*Ignorance*. Mankind has ever been what one observant writer has called "incurably religious," but mankind has never yet been Spiritual. Universally, the religious instinct in all men has led them to judge of the Divine from the Human standpoint, and so we have had a long procession of personal Gods, a long succession of personal agents of these gods—men who assume to stand as connecting links between their God and his worshippers. The Divine Order in Nature is thus made into a gross caricature of human government, with its rewards to the obedient, its punish-

ment of rebels against the "established order," its long, long chain of authorities from greatest to least, its masses who pay tribute to these vested interests—all in the Name of the highest and holiest men can conceive. Did not H. P. B. speak truly when she called all this a *psychic anaesthetic*—Ignorance both on the part of the governors and the governed?

It is only when a man knows for himself Why he is in the world that he is able really to study Theosophy, or true Occultism. Few are those actually prepared to admit that their place and condition, whether as governor or governed, are the reaping of what they have sown—in any Spiritual sense. Each knows for himself that his reaping is in large part undesirable, yet proceeds headlong and headstrong to sow again from the same inner motives and basis that have already produced these undesirable results. We change our method of sowing and cultivating; we change the fields in which we sow—but we go right on sowing the same *seeds*: the seed of the personal, the selfish, the human ideas of Nature, of Man, of the relation between them. Each of us is constantly judging all the others, ready to tell them what to do and what to abstain from doing, ready and anxious to interpret for them the Law and the Gospel, whether of Krishna, Buddha, Christ, the Masters of Wisdom, or of ordinary conduct in daily life—knowing all the time that we are unable to govern our own motives, our own minds, our own senses, our own bodies. Is not all this a totally false relation with each other, a total misapprehension of duty, of the fundamental Principles of all Evolution?

Theosophical ideas are as prevalent in the world as rain-clouds in the sky. They always have been, whether sowed by one great Teacher or another, whether precipitated in one era or another. Men could not live without them—not even their mortal human existence could go on without some true ideas of law and order, of sowing and reaping. We have all learned many of the tricks of "spells" and the methods of using the subtler but still material forces of psychic and physical nature: they constitute our religions and our sciences. But have these made us any happier, any wiser, any nearer the Divine in nature and in ourselves? Have they brought us Self-knowledge, that realisation of the Divinity in all Nature which constitutes Universal Brotherhood—the *brotherhood* that gives the Master of Wisdom alike his Compassion and his Immortality?

Theosophy pure and simple is the philosophy of the rational explanation of things, not a nursery for forcing a supply of Occul-

tists, nor a set of religious doctrines or scientific tenets. Theosophy pure and simple has still as hard a battle as ever to fight, for all the many "brotherhoods" formed and attempted to be formed and forming in its great Name are but shams and failures, and must continue to be, so long as Theosophists pursue their labor, or repose, from the merely human and personal basis. The function of Theosophists is to fit themselves by study and application of their philosophy to the reformation of their own inner, invisible nature and principles. Men cannot all be Occultists, but they can all be Theosophists. Many who have never heard of Theosophy or of any Theosophical association by name are, none the less, Theosophists at heart and in conduct without knowing it themselves; for the essence of Theosophy in a practical sense is the perfect harmonizing of the divine with the human in man, the adjustment of his god-like qualities and aspirations, and their sway over the terrestrial or animal passions in him.

PERSONS AND EVENTS

At a late meeting the question of being charitable to the weaknesses of others came up for discussion, and brought out quite a lengthy talk on why that attitude is absolutely necessary from the standpoint of the spiritual Ego, for right development of spiritual perception and knowledge in the mind. It was pointed out that all the errors of any life result in reality from a diseased — if not insane, at least, un-sane mentality. An imperfection is an imperfection, the difference in kind not being anything that anyone should pride himself upon. Our duty is not to rid our neighbors of their imperfections, but ourselves of our own. The pride that results from fancied virtue was spoken of; judgment in anger — that the anger passes but the judgment remains as a bias in the mind, and a hindrance to the one judged; the danger of thus standing in the way of another, to say nothing of the reactionary effect on ourselves. The talk came up because of the tendency of minds in general to pride themselves upon not having the defects that others have, while at the same time they may exhibit defects, which while not so obvious — as generally classed by the world — are yet worse, because of being deeper seated and harder to eradicate, as well as being more widely injurious.—*R. C.*

YOUTH-COMPANIONS' FORUM

The character of this department, devoted to Theosophy School, is being modelled to another form, as the above caption indicates. All Youth-Companions everywhere, whether members of Theosophy School or not, are invited to send in questions which they would like to have answered. All who would like to answer questions for publication in this department are also invited to write to the Editors for the list of questions provided for each month's issue. Both questions and answers will be handled by the young people of Theosophy School. Contributors are expected to have their papers in *on* or *before* the first of each month. It is preferred by the Editors that each question be treated quite fully, as, if space does not admit of all the answers being printed in one issue, they can be held until another. It may also be that more than one answer to the same question will be given. Neatly prepared manuscripts are expected, although neat handwriting is acceptable when typing is not possible. Thus, enlightening one another, may all Youth-Companions grow full of that "enjoyment and satisfaction" which comes from constantly speaking and thinking of Theosophy, and doing service in its name!

HOW *does the soul know in what country to get a new body?* Many of us have no doubt wondered why we find ourselves incarnated in the race, the country, the body we inhabit. In our fancy, we can all picture an environment in which we would rather find ourselves; we might prefer a different body than that of the race to which we now belong; or if we desire the admiration of our fellow men, we imagine that having been born in another country, we would have had a better opportunity to express our aspirations. Why, then, are we *here?* Are we not as Souls, the Chooser—the Knower? If so, have we not as Souls ourselves *chosen* the race body, the country to which we now belong? Under the law of Karma, we have in other incarnations formed affinities, whose effects must be worked out in the relationships we now find ourselves in. We are now actually choosing the circumstances of our next incarnation by the causes we set up now. The Soul knows in what country and circumstances to come, just as we know what grade we belong in at school after the summer vacation—we can't go in any other than our past work entitled us to.

Why do they study the works of dead civilizations, as in the Great Teachers Series?

To understand the work of all the Great Teachers down the ages

is one of the purposes of Theosophy School. Theosophy is not a new religion or philosophy invented by man but is the Wisdom or Truth concerning Man and Nature, which has been known all down the ages. This knowledge has always been taught and has always been available, for every race and every nation have had their teachers who gave out as much as was needed of these great truths. The study of past civilizations is for finding the thread of Truth running through all teachings. By so doing one can *prove* that Theosophy is but the handing on of what has been known before—known before perhaps by ourselves in those ancient times. Besides it helps us to see that our present day only repeats those other times, and we all have work to do for Theosophy, if we are to have a great civilization on this continent.

If the body changes every seven years, why does a scar remain even for a lifetime?

Many times when a person is cut it only harms the physical body and therefore the scar goes away, but if when the person is hurt physically he is frightened and his imagination is involved in the cut, it seems as if he must impress the cut upon the astral body. Because the astral is a pattern for the physical, even though the physical body in general changes, the physical atoms have no focus in that particular part to gravitate to. The astral body is more permanent than the physical and an injury to that therefore has a permanent effect on the physical.

How do you explain the fact that the Moon, which is a dead planet, affects and influences the Earth?

The moon is not dead! If it were dead, the moon would have lost the power of cohesion and would have disintegrated and so be invisible. However, it is true that the moon is dead in its highest aspect. The life or higher principles have now gone from it leaving only the lower lunar body. The moon is really similar to our bodies. Our astral bodies after we have withdrawn from them at death run on with some power, because of the force we have put into them by our thoughts and feelings and desires during life. They cohere automatically until the force runs out.

Now what is it that the moon affects in us and our world? It must be our lower nature.

We have become a race of moon worshipers. Our very lives are based on moon cycles instead of sun cycles. A great deal of this is due to the Catholic Church, which changed the older calendar and regulated it by the moon. Before the Christian era people lived by a sun calendar. The moon calendar is one sign of a dark

age. Most of the superstition about the moon is true—it does have an evil effect on us.

The moon was our last inhabited globe, consequently it was the mother of the earth and bears the same tie. "Therefore being dead she throws upon the latter, so very near her, a stream of noxious emanations; which when availed of by wicked and knowing persons may be used for man's injury."* It is interesting to note that all religions and priestcraft have used that knowledge to the utmost.

Then we may look upon the moon as a visible part of our own lower nature. The moon will last until that part in ourselves which corresponds to it has disappeared in the sixth great round.

If a man commits suicide, isn't it his karma to do so?

Thoughts are the seeds of Karma, and if a man has ever entertained a thought of suicide, he will at some time in some life be tempted to commit such a deed. It does not have to be, however, for one can so live in thought and action that whenever depression or discouragement comes, he can try to understand what led to the condition. When he understands, as Theosophy teaches, he can start new causes in motion which will bring better results. Then comes a desire to live to benefit others as well as one's self.

One cannot learn anything of life or avoid paying one's debts to life by dying. Suicide is an attempt to dodge one's responsibility to all.

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*"*Moon's Mystery and Fate,*" THEOSOPHY, Vol. II, p. 526.

THE PILGRIM SOUL

THE Land of Shadows, the intermediate region fixt between the Mount of Light and the Vale of Darkness, is a land of perpetual change. From no visible source, as it were from nowhere, reflected images—yea, e'en shadows of shadows—come into manifestation; and, as tho bound nowhither, they leisurely spend themselves in gradations of deepening and lengthening; then, as if into nothing, they gradually dissolve from view. Throughout their alloted period of time, affected indirectly by every passing influence, they shift and change in endless variety and variation—now, flickering like unsteady flame of candle-light or dancing capriciously, as if animated by the creatures of elfland; now, undulating in lazy fashion, like the sea when its waves are gently set in motion by the winds; or, fiercely leaping and charging, like the same sea when its waves are whipt into fury as by the hands of invisible, relentless demons; or, again, resting without perceptible movement, as tho crystallized at last into definable shape.

Shadows, of themselves, have no existence. And the existences belonging to every plane of being, up to the highest, are, in degree, of the nature of shadows cast by a magic lantern on a colourless screen. They are unreal; but passing effects of the action of Light and Darkness—the two inseparable extremes that forever alternate in manifested Space in accordance with the Law of all action, the Law of Cause and Effect.

Thus illusion is an element which enters into all finite things, for everything that exists has only a relative, not an absolute, reality: the appearance which the hidden noumenon assumes for any observer depends upon his power of cognition. To the untrained eye, a painting is at first an unmeaning confusion of streaks and daubs of colour, while the educated eye sees instantly a face or a landscape. So, too, to the untrained mind, reflected images give the appearance of existence, of reality, while the educated mind recognizes that nothing is permanent except the hidden absolute existence which contains in itself the noumena of all realities.

The manifested world, then, ever-changing, is a world of Shadows—a reflection of the unmanifested world—and of itself has no existence. From the unmanifested it issues forth; by the unmanifested its multifarious forms are animated and sustained; into the unmanifested it continually dissolves. Within it, all things are the temporary effects of the action of Spirit and Matter—

the two inseparable extremes or facets of Great Nature. E'en Great Nature is but an effect, the illusory effect of the One Causeless Cause—the unchanged and unchanging Source and Container of all extremes. IT—the infinite One Reality—is the unmanifested, imperishable Centre unto which Great Nature ever gravitates spiritually, as the whole physical universe gravitates towards its manifested centre, cosmically.

In the intermediate region Spirit, the Light of Life, becomes invested with Matter, or Shadow-substance, and, as a consequence, experiences the qualities which proceed therefrom. The duty, or *Dharma,* of Light is to shine, to illumine. From above, through its self-diffused radiance, it pours itself on and penetrates all. It casts no Shadow. The duty, or *Dharma,* of Darkness is to obscure, to darken. From below, like an all-enfolding film, it encircles and enmeshes all. It casts no Shadow. But whatsoever—partaking of the qualities of Darkness—intercepts the Light, casts a Shadow. Always, where is brightest Light there is deepest Shadow.

The obligatory pilgrimage of the Spirit-Soul through the Cycle of incarnation, in accordance with the Cyclic Law of Cause and Effect, is along the Path that circles through the ever-changing Land of Shadows. Starting upon the long journey immaculate, descending more and more into sinful matter, and having connected himself with every atom in manifested Space—the Pilgrim, having struggled through and suffered in every form of life and being, is only at the bottom of the valley of matter, and half through his cycle, when he has identified himself with collective Humanity. This, *he has made in his own image.* In order to progress upwards and homewards, the God-in-Human-Nature has now to ascend the weary uphill path of the Golgotha of Life. It is the martyrdom of self-conscious existence. The road, wearily winding its way upward through the region of deceptive light and shade, is steep and thorny, and beset with perils of every kind—but yet a road.

Having identified himself with all Mankind, at the bottom of the Vale of Darkness, the noble purpose of descent is accomplished, the pilgrimage half-complete. Now,—the Pilgrim-Soul must attain to the consummation of human life. Without losing the priceless realisation of that Oneness, that Identity with collective Humanity, he must identify himself with the formless Image of that LIGHT—the Reality which is beyond all Darkness, beyond all Light—his source and final goal. The re-ascent thereto is made step-by-step only as the material is sacrificed to the Spiritual,

the changing to the Unchanging, the unreal to the Real. Verily, without moving is the going on this Path . . .

For numberless incarnations, the Pilgrim-Soul—a Being of Light enveloped in darkness through inhabiting a body formed from Darkness—dwelt in the Land of Shadows, blinded to his natural duty, his *Dharma*. The Memory of his indescribably glorious nature, impacted in the imperishable Centre of his Being, was obscured by the qualities which proceed from Darkness; the Light of his mind, the Light of Knowledge, was veiled; the Light of his heart, the Light of Compassion, was covered up.

When, betimes, he tired of watching the never-ceasing Shadows playing upon the colourless screen of Time, an inner restlessness possessed him. When, still looking outwardly, he perceived with the help of the senses the ephemeral nature of existence—so like the evanescent shadows that come and go, so brief, so changeable —he was sad and melancholy. His mind no more delighted in the beauties abounding within the horizon of Life; his heart gladdened no more. "Thou too must wither and perish like yon embower'd rose. Exquisite-formed, magic-tinted, . . . it none the less fades and dies ere its precious perfume is spent," he mused, and a bitterness of anguish seized his heart as he realized he had mistaken shadows for realities of Life.

The upward progress of the Pilgrim-Soul is a series of progressive awakenings, each advance bringing with it the idea that now, at last, he has reached "reality;" but only when he has reached the absolute Reality—identified himself with, and become one with IT—shall his mind be free from the delusions produced by appearances. So, in time, with the help of the mind, the Pilgrim-Soul perceived the orderly sequence in the repetition of natural things—e'en shadows. After much meditating upon birth, decay, and death, he recoiled in horror at thoughts so alien to the Soul. Ever more and more unsuccessful in his strivings to reconcile the irreconcilable, and weary with beholding the eternal unresting change, he retreated further and yet further within himself. At length, he perceived for briefest moment the unchanging eternal rest at the imperishable Centre of All; he awakened to the Memory of that Light, ever-shining, on the Mount—that Light which no wind can extinguish, that Light which burns without a wick or fuel.

That moment, from the inner restlessness, was born a Divine discontent; a fervent and natural longing for conscious existence at the very core of his own Being. The Pilgrim-Soul thenceforward became a Wanderer in the Land of Shadows. For him no

alternative could be. He must seek the homeward-bent Path—the Path of Merit, named; the Path of Merit won by efforts individual, self-induced, and self-devised.

But, pity be! through dwelling in the Vale of Darkness, the Pilgrim-Soul was blinded to the purpose of his pilgrimage; he was forgetful of the Identity of all Mankind; unconsciously to himself, he desired the Divine Goal for himself, alone. Ere-long, perceiving how kindred Pilgrim-Souls yet clung to existence so barren of hope, his heart closed upon itself; then, his mind readily lent itself to thoughts of disdain and mockery. "Fools! they know not their dwelling-place is but a Land of Shadows wherein successes, howsoever great, are foredoomed to failure. Having eyes, they see not. Sad their Fate, indeed. I am favoured by Fortune. I must not tarry among such. I must away to the Mount of Light whereon all Shadows are unknown." So thinking, he essayed the long and lonely Path—himself foredoomed to failure, stript of his strength.

Far and wide the Pilgrim-Soul travelled. And many were the Pilgrims he passed on his way: some, laggards—weary from seeking what comes not easily; some, over-cautious, fearful lest a misstep be made; some, resting in silence and in solitude, gathering their strength for the step immediately ahead; some, and not a few,—Old Travellers, Knowers of the Path, and voluntarily stationed therealong to point out the Way to others. Nor of these, nor of any, did the Pilgrim-Soul question. Proudly on he went, borne along on the wings of unbounded enthusiasm. Time and again, he rejoiced in his heart at the coveted prize so nearly within his reach—for time and again a wonderful glow o'erspread the horizon in the distance, or so it seemed.

Deluded, and of vain hope, the Pilgrim-Soul circled back time and again to his former dwelling-place in the Land of Shadows. Thus it might be for many incarnations. The impure heart and the unclean mind cannot rise above delusion, which, chameleon-like, only changes its colour. Came a time when Shadows hitherto unknown—living shadows, dark and threatening, made themselves felt and known to the Pilgrim-Soul. In their own turn, as also in their own way, came Anxiety, Regret, Doubt, Anger, and worst of all Fear, which kills the will and stays all action. Besides these, Selfish Desires and Selfish Thoughts long buried in oblivion arose, as from the dead, to fight for a vicarious existence. Without warning, as it were from nowhere, they came—sometimes, it seemed, stamping like enraged beasts become furious at delay, ready to leap and charge; sometimes, like treacherous and unsus-

pected serpents coiled, or coiling, to strike. Deadly foes—self-conceived, self-begotten, self-bred.

Now, wretched with disappointment, beggared of enthusiasm, devoid of hope, tortured by doubts, tormented by anxiety, and with regret gnawing steadily at his heart, the Pilgrim-Soul desired only seclusion from whatsoever might disturb. Willing, now, to watch the surface-shadows come and go, he determined to rest uncomplainingly. But, a fallen leaf can no more return to the tree; a nature, aroused, can no more return to quiescence. The battle-cry sounded, e'en tho faintly or without deliberation, the battle is on! The deadly Foe will not retreat; it must be vanquished. And every determination, save the determination *to win in the battle,* will prove vain, for the principles of his own nature will impel him to fight. The natural duty of the Pilgrim-Soul is to fight his way to the supernal Light, self-shining within.

In the fulness of time, the lessons of Life were learned. In the process of learning, the Pilgrim-Soul became as the ripe mango-fruit: as soft and sweet as its bright golden pulp for others' woes, as hard as that fruit's stone for his own throes and sorrows. The Candidate for Light attuned his being to Humanity's great pain; attuned his heart and mind to the great mind and heart of all Mankind.

Thus, with the help of the Light within, the Pilgrim-Soul saw, at last, his Divine mission and sought to fulfill it. He vowed a vow: "To live for self no longer but to help Mankind"—the Vow of vows—taken by all the Great Comrades and Companions in the world, in this age, or in another, or in all ages. Thenceforth no labor was too great, no sacrifice too small for the sake of collective Humanity. He sacrificed *himself to himself.*

The Pilgrim-Soul completed the Cycle of incarnation; he reached the consummation of human life—became like an alabaster vase, white and transparent; the Light within shone forth—for All.

Without leaving the Mount of Light, whereon all Shadows are unknown, he is a volunteer among the Knowers of the Path, who, unrecognized and unrewarded, humbly point out the Way to others, ever-ready to extend a helping hand and utter a word of cheer to suffering fellow-Pilgrims struggling through the Vale of Darkness, or, worse still, stranded or lost in the deceptive Land of Shadows.

W. Q. J. ON "OBSESSION"*

QUESTION—What is the Theosophical view of "Obsession?" Are the New Testament accounts of "casting out devils" to be regarded as literally true? If so, is it a retribution coming under the law of Karma, as with persons under seven years of age? There are cases where the so-called obsessing power seems so far superior in force of will as to be wholly irresistible by the victim: where is the remedy?

Answer—The T. S. has no "view" about obsession. All on such subjects must be the expression of individual opinion. The editor appears to intimate that there are really no cases of obsession, and if that is the intention of the answer, it must result from the fact that he has never met a case. It is true that as superstition abates instances of obsession do also, but that does not prove the phenomena to be the product wholly of belief in their possibility. Nor do the writings of men like Lecky prove much to my mind on these topics, since he thinks from a standpoint entirely at variance with mine. Since I have, in common with many other members of the Society, known of clear cases of obsession, no amount of argument by one who had never encountered such would be of any avail; and it is quite likely that those who do not believe in the possibility of these abnormal occurrences will never meet one, because the mind is not directed in that direction. There are obsessions, then, as we think from observation, but the classes of obsession given in the first answer, two in number only, are not adequate. We have to include in obsession that most mysterious thing—insanity. Physicians do not understand this affliction. They cannot explain how a man suddenly loses his identity and becomes a raving maniac. Or in milder cases, where a man periodically becomes for months at a time some other person with no memory of the former state, and so relapses from one to the other. I know of such a case in which a boy first showed this form of insanity, and has gone on for years with the alternation of personality until now he is of age. His trouble would long ago have brought him to the insane asylum if it were not that he was born in a rich and fortunate family. What is to be said of such cases? Are they voluntary or not? They do not come under either of the heads in the answer by the editor. As they are wholly invol-

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**The Theosophical Forum* for April, 1891.

untary, is free-will invaded or justice dethroned? I think not. Karma rules in this as in all else, and it is only when one limits his view of karma to this one life that he can be confused. Acts in a former life set up such tendencies in the ocean of life that when the ego came back again it was sure to one day become insane, which only means that a disarrangement of astral and physical forces was brought about resulting in a total inability to correlate the soul and body, and this is called insanity. It was free will that laid down the causes, and free will has no power to alter the effects. But, as in the case I cited, there may be meliorations brought about by karma in the same way. For in that one we see —as is often not the case with others—that the poor insane person is protected by reason of the effect of another kind of karma, and is in this long insane or obsessed life cared for and made as happy as is possible. Remember, the mind of each is connected with the body in a certain definite manner and not merely in an imaginary way. This definite method is by certain channels and filaments or nerves; among the most difficult to explain are the magnetic and electric ties for the mind. Now our hold upon the body we have been born into may be so weak that we are not able to keep possession of these channels, and stronger forces may even unconsciously go in where we have tried to stay. This is not caprice any more than it is caprice that water will leak from a tank if there be any cracks. So there may come a time that the building called the body, which we hoped to occupy for a long time, becomes so imperfect that our mental tenancy is no longer possible and we drift off altogether, leaving it to the use of other forces or intelligences good or bad; or, as is often the case, we are now driven out for a time and then again get complete possession for a short term, until in that process the cords of magnetism and the electric channels are clogged up or destroyed so far as we are concerned, when we leave altogether. All this of course may happen by what is called the man's own will or act, as where one suffers from paresis brought about by gross dissipation, but all the cases are not of this kind, nor are they all due to spiritualistic *séances*. As to remedies, those suggested by the editor are good, but there are others possible by the use of strong magnetism used by one who knows all these laws in every detail and can intelligently apply the remedy.—*W.Q.J.*

THE MOMENT OF CHOICE

WHAT is spent in one direction is stored up in another; this is but to say that energy is indestructible, and so is merely transformed by one department of our nature, or of great Nature, into another. Karma, from this point of view, is the ceaseless flow of Life itself, in its several universal forms, from one of these universal forms into another. In its individual aspect, Karma is the *direction given* to that ceaseless energy by each according to his Will, his Understanding, his Environment of thought and action. Each man has a more or less clear understanding of what is meant by the term, the Will, but few are able to command the Will itself, though that is the great Object of all manifestation, individual and collective. "Environment" is, to most men, a wholly materialistic expression, as the term Understanding conveys a merely personal meaning. Our environment is, in vital reality, the ceaseless flow of the Life and the "Lives" in the midst of which *we* "live, and move, and have our being." This Life and these Lives have us as part of *their* "environment," and they, as well as we, "hear the bawling and the din" of the ceaseless struggle for existence; they as well as we " . . . reached at by divisions, jealousies, recriminations on every side." "Universal brotherhood" is, in its primary evaluation, the recognition that we are Life in the midst of Life; that all Life and all beings are in evolution for universal as well as particular purposes; that *our individual relation* with our "environment" is either in accord with Nature's Object, or against the universal Will; that the nature of our relation depends on ourself, not on the environment—and conduct in strict accordance with the recognition thus gained.

Life as we live it is for the most part and with most men a struggle *against* the environment. We seek to *force* conditions and circumstances—mere *aliases* for our "environment"—into concorddance with *our* personal or individual desires—"desire," again, being a mere *alias* for our understanding of "self" and "nature"—and so we are perpetually at war with Life itself in every other form than our own. We *know* we cannot succeed in this struggle, yet go on with it, despite "birth, death, sickness, error, and decay," until we are overcome for the time being by "death,"—only to resume the struggle for existence in a fresh birth, or war with circumstances. In all this we are but playing the part ascribed to Duryodhana in *Bhagavad-Gita,* who is there represented as saying

to his Preceptor (the voice of Human experience): "This army of ours is *not sufficient,* while *their forces* (the force of circumstances) *are sufficient.*" The progress of the Human Race toward Divinity rests with the few Arjunas who, seeing that it is useless to fight with conditions which arise from human nature itself, are ready to surrender, to "give up" the hopeless combat in which one is bound to lose at last, whether victory or defeat is the outcome of any particular battle with circumstances. For to be an Arjuna means that the individual Ego has reached "the moment of choice." This has been variously expressed both by great Teachers of Immortality and by earth-bound philosophers like Bertrand Russell, the "Sages of Despair." Arjuna, overwhelmed by his first glimpse of *impersonal* Truth, says to himself, "What shall it profit a man if he gains the whole world and loses his own soul?" But there is another Self to Arjuna than the merely personal man, and it is this *true* Self, personified as "Krishna," which makes answer:

> "*Whence,* O Arjuna, cometh upon thee this dejection in matters of difficulty, so unworthy of the honorable, and leading neither to heaven nor to glory. Yield not thus to *unmanliness.* Abandon this *despicable weakness of thy heart,* and *stand up.*"

Arjuna, hitherto energized only by *human* motives, even though the highest, reaches the point every human being has reached who asks himself, "What's the use?" If as so many do, we look outwardly, to circumstances, to our "preceptors," (religion and science), or inwardly to *our* knowledge and experience for answer, then we can only make, because we can only hear, the answer made by the environment, internal or external. That answer is, "I will fight on because I *have to;* the 'principles of my nature' impel me to engage in this fruitless combat." This was Duryodhana's decision; this is the decision of the stoic philosophers like Mr. Russell, a modern Duryodhana. Most men are not even Duryodhanas; they are mere *followers* of him or of Arjuna—the army of those who depend on authority whether of Church or Science—mere personifications both, for *human* consensuses of opinion as to the meaning of life. It is only the Duryodhanas and the Arjunas who have reached that point where the ways go up or down: to the "religion of Immortality"—the Understanding of self and environment; or to "annihilation," the final *separation* of self from the Environment, because the Will is paralyzed, or not aroused, through failure to listen to the Voice of the Higher Self.

This is the *moment of choice,* whether in individual or race, for there is no standing still for any manifested thing or being: they

either "stand up" or "fall down;" they either go forward or go backward. In the case of the human being, he either goes forward to Divinity—*conscious* immortality, or backward to annihilation, *unconscious* immortality, or the condition of "undifferentiated *Matter.*" Whether he returns to the Primeval condition as Matter or as Spirit depends not on the Environment, but first on the Understanding of that environment, and finally upon the Will. In either case, the *choice* is his own. That choice made, whether by negation or affirmation, whether by surrender to circumstances, or by the determination to become a striver for perfection, *at once* the Universal Will becomes operative *on* or *in* the individual: he enters "into the stream which unto Nirvana leads" or he falls under the sway of the Law of Retardation. *Final* choice is not among a multitude of courses: it is a choice *between two paths.* For humanity as a whole that choice will not come as a finality for many, many milleniums of incarnations; but it is reached in every generation by both Arjunas and Duryodhanas who have arrived at the point where they ask themselves, if life for self is not worth while, will I live on and work for Humanity at large?

"That which is, hath been, and will be." So said Solomon, but the Theosophical student needs to regard from an enduring standpoint the ceaseless flow, the ever-repeating and ever-becoming process of all Life, Karma and Reincarnation as an *unbroken series.* Then, the words of a *Mahatma* become intelligible to the humblest student-worker:

> "Nothing in nature springs into existence *suddenly,* all being subjected to the same Law of *gradual* evolution. Realize but once the *process* of the Great Cycle, of one sphere—and you have realized them all. One man is born like another man, one race evolves, develops and declines like another and all other races. Nature follows the same groove from the 'creation' of a universe down to that of a mosquito."

"Protecting Society"

The Theosophist who believes in the multiple nature of man, in the complexity of his inner nature, and knows that that is governed by law and not by mere chance or by the fancy of those who prate of the need for protecting society when they do not know the right way to do it, relying only on the punitive and retaliatory Mosaic law—will oppose capital punishment. He sees it is unjust to the living, a danger to the state, and that it allows no chance whatever for any reformation of the criminal.—*W. Q. J.*

"OVERCOMING THE LAW"

A CERTAIN type of mind resists change and innovation. To a man of this type a thing must have become a habit with other men before it becomes an experiment with him. At this day there are few in America unable to operate an automobile and the "machine consciousness" will quickly make the airplane available to them. Still, we have a few of the old-fashioned type who declare "If God wanted men to fly he would have made them with wings. Flying men are against God's will." The use of wheeled vehicles does not seem so terrible to them, being operated on the surface of the earth; "only winged creatures should use the air."

Naturally, this point of view seems ridiculous to many, especially to aviators, and yet the topic of many conversations relating to flying is "overcoming the law of gravity." If it be difficult to teach an old dog new tricks, the scientific terminology now in use shows the difficulties experienced in attempting to perform old tricks by new methods. "Overcoming the law of gravity" is suggestive of numerous attempts to "overcome the Law of Karma; in fact "Overcoming The Law of Karma" has recently been the subject of a popular lecture — *not* delivered in a Theosophical assembly. There is a direct analogy in these attempted processes. Both of these laws are of dual aspects; Gravity representing but half the law of attraction *and repulsion;* Karma, action and *reaction.*

Man has travelled in the air before our present aircraft was invented and his flight was better controlled when his knowledge of the dual aspect of the law was greater than is now his desire to "overcome" Gravity. Likewise there was a Golden Age, when men were not concerned with attempts to "overcome" the law of karma. And Theosophists will know what is meant by reference to a class of men whose knowledge of both these laws (really one) is so great that they regard automobiles and aircraft as impediments rather than vehicles. Our desire for what we call "progress" has made a religion of modern science, and one who had good reason to know declared religion, *in whatever guise* to be the cause of nearly two-thirds of the evils that befall humanity. It is religion which teaches men to attempt to "overcome" the law, to perform action and escape the consequent reaction by means of Vicarious Atonement — of which there are as many forms as there are con-

ceptions of deity, perhaps more. Fortunately for humanity the Law of Karma is absolute and unerring justice, action and reaction are equal and in opposite directions, and each impulse *must return to its own source.*

Would it be a helpful clue to scientists, especially those concerned with aviation, to state that the same proposition holds true with regard to "the law of Gravity?" Perhaps not, for the present. It has been here all the time, but they have been looking through it at something that glitters. For the benefit of those Theosophists who will make use of their knowledge when the proper time comes it should be said that the materialistic thinkers who resist a change in their methods will some day be compelled, by the very principles of their nature, to consider a change in the direction of nature's own methods and laws. Those who have made a habit of working with nature's laws will then have an opportunity to expound their acquired wisdom for the good of mankind, meanwhile strengthening their knowledge by practicing its use, whenever and wherever possible. "Overcoming" the Law of Gravity will then change to *learning* the Law of Karma, and making practical use of it for all beings. Meanwhile attempts to overcome the laws of nature need cause no great concern: they represent a phase of evolution and, since they defeat their own ends, prevent from learning it those who would use the Law for selfish purposes.

From a Student's Notebook

Inward fuming and fretting at others while attempting to maintain a mask of placidity is ineffective so far as the others are concerned and corrosive to one's self. Better a frank, non-explosive, measured statement—that will at least clear the air. While one tries to frame the statement, prior to voicing his views, some control is necessarily gained; and this preliminary survey often obviates the necessity for any remarks—proving in itself the deliverance from pettiness. A practice of controlled speech may thus be developed, or a frictionless habit of silence, when silence serves best. For what are we trying: *our* way, or the *right* way? Our opportunity, or to aid others to see and utilize opportunities? Self assertion, or to aid that the SELF of all and in all may be asserted, recognized, served?

ON THE LOOKOUT

Trend of Recent Fiction:

One of the signs of the decadence of our times is the offering of one of the leading publishers for the new season's reading. We find that for choice interest someone has been rummaging in the secret archives of the State Department to get evidence of immorality in the life of Benjamin Franklin, having at last triumphantly produced a new volume devoted to the illicit romance between Franklin's grandson and a married woman in Paris: "the chief interest of the novel lies in the relations of the two Franklins with various women in their lives," and the "true" Benjamin Franklin, "the fleshly, human, earthy Franklin is here revealed for the first time."

It is only to be expected that the novels which follow in the list deal with such elevating subjects as "the queer, strange urge to kill;" and the heroine who sails "very close to the wind;" then a volume which is described as "a mosaic of furious evil, of cold brutality, of human viciousness and human hopelessness." That is followed by one on a "startling situation" which the author has developed "fearlessly and sympathetically," the subject invented by the author to interest his readers being the marriage of a brother to his sister. Turning the page, "a grim tale, bitter, unrelenting and even sordid" is recommended, followed by one purporting to give "the peculiar history of eight people who are entangled in its gruesome brutality." The next yarn is described as "breathless, hair-raising, bloodcurdling;" another is of a mother who "was insanely jealous, brutally cruel, a beggar-woman who for years had earned a precarious living in strange haunts."

"Mental Hygiene"

If this morbid collection, put out by a prominent publishing house, is surprising, what can be said of the following recommendation in a periodical purporting to be devoted to Mental Hygiene, and published by a respectable scientific society. In a review of a certain new book dealing with "The Physiology and Technique of Marriage" it is deplored that circulation is restricted to the medical and legal professions. "Here is a book," enthusiastically announces the worker for Mental Hygiene, "which should be in the hands of every adult." The nauseating nature of the instruction

contained therein is sufficiently indicated by the "scientific" attitude towards man—that he is no more than a hungry animal, plus far greater passions which have to be gratified in and out of season. It is this terrible ignorance of man's nature which fills sanitariums, asylums, hospitals, and brings unspeakable suffering on a myriad of personally innocent beings. The mind of man can drag him far lower than the beasts, and can approve the vilest misuses of all the powers of nature including the most sacred one of sex, or it can be turned to useful, constructive channels. Men whose thought, feeling and will is sensibly and unselfishly directed, can say, as Edison is reported to have done, that sex is no problem for them.

"Cure the Man"

The latest Federal returns show that great war is being secretly waged against the ever increasing spread of devastating social diseases, and a huge new hospital to be devoted only to these cases should have written over the doors "Cure the Man," maintains an eminent specialist. But this can only be done when man has learnt how to base his life on That which is higher than the merely personal. In this, as in all other ways, pure Theosophy as it was originally presented, is Man's truest deliverer and savior. Said H.P.B.:

> "Theosophy seeks to develop the human nature in man in addition to the animal, and at the sacrifice of the superfluous animality which modern life and materialistic teachings have developed to a degree which is abnormal for the human being at this stage of his progress."

A Medical Man on Medicine

Lookout has been from time to time censured for its "attacks" upon medicine by critics apparently imbued with the idea that Theosophical writers are necessarily uninformed in contemporary lines of human endeavor. Writing in the *Forum* for June, 1929, however, Dr. T. Swann Harding, whose scientific standing can hardly be challenged, goes to greater lengths in attacking the characters and attainments of allopathic medical men *in general* than *Lookout* would dream of doing.

> . . . I do know *something* about science and *something* about humor.
>
> I know, for instance, when I am amused. When the cause of my amusement is of a scientific nature, my enjoyment is doubly keen. Imagine, then, my pleasure at the spectacle of the American Medical Association posing as a scientific avenger and working itself into a perfectly self-righteous wrath to

"debunk" quack healing. The amusement lies in the fact that approximately half of the drug therapy invoked by the ordinary doctor and advertised in his most erudite journals is of the quack quacky in so far as it involves the dosage of human beings, after very imperfect diagnoses, with simple or compound medicines or agencies of unknown physiological effects (or perhaps lacking any at all) upon human organisms . . .

A Doctor's Diagnosis of Doctors

Why does this condition exist? Do physicians deserve suppression? Is their association a nefarious organization? Certainly physicians as a group are no worse than lawyers as a group, and their journals publish much work of sound value. But unfortunately their association is not predominantly a society devoted altruistically to the progress of science. Its paramount interest is the social and especially the financial status of the physician, and it is therefore a professional guild, subject to certain modified trade-union ideas. Most emphatically, it is *not* a scientific society in its aims and ideals. This is a great handicap to scientific medicine at the start.

Secondly, medicine, as a profession, is not distinguished for the high mentality of its members. Anyone can easily point out exceptions to this statement, but—all due respect to them—the run of the medical school mill does not show many exceptionally brilliant individuals. Their average intelligence is lower than that in perhaps any profession other than dentistry and veterinary medicine; and physicians of standing have publicly acknowledged this in commenting upon intelligence testing as applied to doctors. . . . Healing the layman is usually intrusted to the mental proletariat of the medical profession. . . .

Drug Therapy

Another reason for medical inefficiency is the general dependence upon drug therapy in actual practice—a ritual for which the practitioner cannot be made to assume full blame. Many of the brighter men develop a healthy skepticism of all drug therapy during their medical courses, but soon after they start to practice they fall into the ritualistic routine and find themselves prescribing the same old conventional dopes every other average practitioner prescribed. Patients expect prescriptions, not advice, for their money and physicians find themselves saturating patients with drugs when, nine times out of ten, their maladies would almost undoubtedly yield to the natural recuperative power of their organisms. . . .

Dr. Harding then gives some typical examples of medical disagreement, for instance the four different current ideas for treating "sour stomach," which leads logically to his next remark:

The great truth about to dawn upon us is that the physiological action of many common and simple drugs—arsenic and strychnine, for instance—is not understood by anybody in the world to-day. Such drugs cannot, therefore, be used scientificcally in therapy. Some physicians absolutely restrict the use of salt by people with high blood pressure; some prescribe it in reasonable quantities. Both groups of physicians report excellent results with their patients—and that is that. Similarly, a very few years ago certain physicians "cured" rickets very successfully with olive oil, now known to be impotent for such a purpose.

Diagnostic Accuracy

As a matter of fact, I heard Dr. Charles Mayo make a proud boast before a surgical congress in Washington, D. C., in 1927. He boasted that the Mayo Clinic had attained the phenomenal record of fifty per cent. correct diagnoses. This included, of course, autopsies upon patients who died, but whose ailment the clinic had diagnosed correctly. It is probably a high mark for all time. Certainly few would contend that the snap diagnoses of average general practitioners working alone are right in more than one case out of five.

Totally unnecessary surgery is, of course, very common. Exploratory abdominal operations are performed with considerable abandon and thoughtlessness. Errors are frequent. And though, as Dr. Hugh Cabot remarks, operations are "not harmless amusements," many patients have actually had from two to half a dozen of such unnecessary exploratory operations to remedy an abdominal distress which was psychopathic in origin. . . .

We may here interpolate the odd but true and potentially useful observation of Dr. Curran Pope, printed in the *Literary Digest* for Nov. 3, 1928, who says that every disease has its characteristic odor, just as races do, and that physicians should attempt to regain the lost art of smelling for diagnosis. His manner of expression indicates that he does know that diagnosis by odor was one of the qualifications of ancient medicine, just as it still is with the jungle medicine man to this day. In fact, the art of the savage medicine man is, with modern medicine, the co-descendant of the ancient healing art. The civilized physician could vastly improve his science by an open-minded study of the arts of his lowly brother; while, on the other hand, as Dr. Harding shows, modern medicine is as full of mumbo-jumbo quackery as the jungle variety ever was. Dr. Harding mercilessly plows ahead with specific examples. The net result, briefly summarized, is as follows:

On Glandular Therapy

> The same situation holds for a large part of the glandular therapy—now a positive passion with many physicians. Of course it is undeniable that pituitrin, adrenaline, thyroxin, and insulin are useful and can be assayed. They can be tested biologically and have a place in scientific therapy. But the market is flooded with gland preparations of doubtful value, whose nature cannot be identified and whose actual potency cannot be established by any existing biological tests. Yet they are combined in all sorts of ways, listed in booklets by number with symptoms attached, and prescribed by physicians by that number because stated by the manufacturer to be useful in the treatment of the symptoms specified! . . .
>
> Some of these more doubtful glandular substances are active, but no one yet understands how they affect human beings when given one, certainly when prescribed in compounds containing two or more of them combined together, no one could even guess how they could affect the human organism . . . A study of prescription aids that appeared recently in *The American Druggist* demonstrated that the doctor depends more and more upon what are essentially "ethical proprietaries" with perfectly astounding names, often meaningless to him, and usually forgotten easily. Hoping for the best, he doses his patients increasingly with these complex manufactured preparations while he remains largely in ignorance of their precise physiological effects. . . .

Doctors Classified

> To-day physicians fall roughly into three classes. First, there are those who seek to restrict their practice to comparatively few patients, charge high fees, keep regular hours, take time to search the literature of their profession and sincerely try to practice medicine scientifically—a very small class, accused by many of making exorbitant charges, an accusation which, all things considered, is not true. Second, those who take all comers, make comparatively low charges, rush madly from case to case, and claim to have no time to read or attend meetings—a very large class indeed. Third, those who sink rapidly into a slough of lassitude, have salaried appointments which amount to sinecures, or in private practice do the least possible work; who are careless, deliberately unconscientious, and too lazy to use their brains, read, or attend meetings—fortunately a small, but yet a very nefarious class . . .

Theosophists are well acquainted with these classes, whose characteristics become immediately manifest upon an attempted presentation of the incontrovertible actual facts concerning the viciousness of the philosophy underlying vaccination and sero-therapy in general. A controlled and more or less courteous contradiction on

the part of the first; angry impatience from the second, and a scurrilous vindictiveness often far exceeding the bounds of decency from the third, is the usual experience.

"Physician, Heal Thyself"

Dr. Harding continues:

> Class Three men should be kicked out of the profession. Because they have official standing, such incompetents are far worse than any quacks; and if the medical associations were really interested in the scientific rather than in the financial status of their membership, these men would be bookmakers, dog-catchers, or state senators . . .
>
> But I have known busy physicians of Class Two to waste hours chatting with nurses, whistling, snapping their fingers, and smoking while waiting on an obstetric case. Just why they could not use this time reading I do not know. I do know that research workers use every spare minute, however inconspicuously tucked in between other things. I find them reading even during leisure hours and on Sundays; and at these times I find physicians of Class Two fishing, bathing, motoring, golfing, or, more commonly, loafing. Research workers carry scientific journals with them; the physicians carry the *Saturday Evening Post* . . . If physicians wish to be regarded as scientific workers, they must sense this obligation and act accordingly. A man has time to do what he wants to do, and if they really desire it, physicians of Class Two can pack study into their schedules . . . Physicians must deny themselves and follow their ideal. Scientist after scientist finds his joy and his recreation in his problem, not in lolling lazily or driving madly across country . . .

To remedy these conditions, Dr. Harding proposes state medicine, and quotes examples of various countries which are successfully employing it, and he caustically criticizes the American Medical Association for its opposition thereto. But unfortunately methods fitted for the peoples of other countries are not fitted for the United States, and, for this country, what could be worse than state medicine with the self-important bureaucrat who finds himself in a position of medical authority? Sinister as may be the power of the commercial biological laboratories, wielded through members of the American Medical Association, it is nothing compared to what would be effected by these interests working through governmentally organized medicine, and thus carrying into our bodily temples the encroaching tyranny manifest in other relations of life.

ATAVISM IN RELIGION

In an address given recently before a congregation of ministers at First Methodist Church, Los Angeles, Dr. Lewis Thurber Guild said:

> An intolerant Christianity is needed to win the world to Christ . . . The great need of today is not to teach Buddhists, Mohammedans and Hindus that Jesus was merely a great teacher of ethics and philosophy, but to demand that He be accepted as God. Intolerant Christianity has won out in the past and it can win again. (Los Angeles *Times,* Sept. 21, 1930).

Between the lines of this militant appeal may be read the story of the missionary debacle in the Orient. The poor "heathen" proving unresponsive to persistent sectarian propaganda, Dr. Guild would revive the spirit of the Crusades—"Onward Christian soldiers, marching as to war." Meanwhile history teaches that intolerance backed by force has ever registered ghastly failure.

An intolerant and bigoted priestcraft dominated the thousand-year night of Europe and it is a demonstrable fact that dogmatic religion constituted the Pandora's box whence emerged the manifold evils which afflicted Europe during that benighted millenium.

Chief among these evils are the dicta of a miracle-performing Personal God and the Vicarious Atonement. Belief in these dogmas is responsible for two-thirds of the troubles that now beset mankind. So surely as night follows day, just so surely will the adoption of these soul-destroying tenets be followed by loss of moral balance and repudiation of Personal Responsibility.

THE MORGAN WILL

The first article of the will of the late J. Pierpont Morgan contained this remarkable declaration:

> I commit my soul into the hands of my Savior in full confidence that having redeemed it and washed it in His most precious blood, He will present it faultless before the throne of my Heavenly Father, and I entreat my children to maintain and defend at all hazard and at any cost of personal sacrifice the blessed doctrine of the complete atonement for sin through the blood of Jesus Christ once offered, and through Him alone. *(World's Work,* October, 1930).

Here we have the teaching that man may escape through substitution the due effects flowing from self-generated causes. Could anything be more profoundly pernicious? This sinister doctrine has permeated the mental and moral nature of the whole race and

the resultant effect is spiritual blindness. Unless men rouse themselves from the moral stupor induced by this insidious theological opiate and come clear-eyed into the sunlight of Individual Responsibility, the time must inevitably arrive when our vaunted civilization will be extinguished like a torch dipped in water.

Contrast what the Great Teachers of all ages have iterated and reiterated of Karma and Reincarnation:

"This is a Universe of Law." "Rigid justice rules the world." "Whatsoever a man soweth that shall he also reap." "Man is himself his own savior as his own destroyer." "All is soul and spirit ever evolving under the rule of law which is inherent in the whole."

It is only these doctrines of Responsibility, of Self-Evolution, of Universal Law that can build a civilization worthy of the name.

The Rising Cycle of Psychism

It is a logical inference that the hundred year tidal wave of psychological alteration in the race mind, which makes possible and fruitful the centenary effort of the Great Lodge, should bring also at a certain phase a corresponding interest in phenomenal psychism. Looking back over the last century, one sees the cult of modern spiritualism burst into prominence in the 40's; and its roots must have been growing some time previous to that. Hence we may look for a revival of interest making itself manifest possibly from the present time on. Conditions differ in many ways, and it is probable that a large proportion of the tendency in that direction will be shown in the form of practical black magic, such as "psychological salesmanship," "faith healing," etc.; but there are signs of the recrudescence of spiritualism pure and simple, and there is a curious concatenation of circumstances connected with it.

Some time previous to the death of Conan Doyle, there had been a marked increase in spiritualistic advertising in the United States, the amount in the city of Miami, for instance, practically doubling in three months, and a similar increase manifested in many other quarters. According to the press of July 13, 1930, a purported message was received from the deceased Conan Doyle by his wife, who declared it indubitably genuine. Coming at this particular time, it would be both difficult and painful to predict the unlimited danger which may ensue. Churchly restraint upon spiritualistic phenomena, except in Catholicism, is as dead as the dodo, and all truly spiritual ideas and ideals are trampled under foot in the

styes of materialism from one end of the world to the other. Thus the times are indeed ripe for a full flowering of the "blind belief in the materialization of spirit" foretold by H. P. Blavatsky, and with conditions as they are, some of the best minds of the race will fall victim. This for the reason that such persons investigating with an open mind will undoubtedly find plenty to convince them, and, short of a developed spiritual discrimination, will possess no such warning as is contained in the Theosophical doctrine of the post-mortem separation of the principles and the capacities of the Kamarupa.

FIFTY YEARS OF FUTILITY

The British Society for Psychic Research was founded at approximately the same time as the Theosophical Society, the formation of the latter being due very largely to the necessity of counteracting the wave of psychism which brought the former into being. Shortly before his death, Sir Arthur Conan Doyle, after 36 years of membership in the S.P.R., presented to the Society a drastic letter of resignation. He described the Society as "an evil influence and anti-spiritualist," urging other members to resign, and stating that the society had "done no constructive work of any importance for a generation." One should not, however, qualify the S.P.R. as particularly "anti-spiritualist." It is merely a body moved by the childish curiosity motivating most investigation of the present age — scientific or otherwise — and bending its efforts to fish definite knowledge out of a realm whose very name is chaos. Conversion to spiritualism bears a very remote relation to the actual results of investigation. It is in reality as much a matter of faith and "wishful thinking," as conversions to the "Holy Rollers;" not because the phenomena are not real, but because they bear so many interpretations, and also because some of them bear *no* interpretation outside of Theosophical doctrine. Conan Doyle's alleged post-mortem messages to his wife form convincing evidence to confirmed spiritualists, yet in the light of Theosophy might be explainable in any one of several ways other than the continued intact existence of the psycho-spiritual entity known in the body as Conan Doyle. In fact, they could *not* have emanated from the Conan Doyle known in life, unless that being had become an "elementary" at death; which in view of his life, well-known to be personally upright, is improbable in the highest degree.

As to the S.P.R. itself: at the time of the Coulomb case against

H. P. Blavatsky, and the infamous Hodgson "investigation," this body had at hand an opportunity of the ages, which could have been seized, not only by an application of Theosophical ethics, but by mere conduct such as common decency and fairness exacts of ordinary men. Unfortunately, the Society was then controlled by rabid spiritualists, the implacable enemies of Theosophy, and particularly of H. P. B.; and the Karma which it then incurred, necessarily finds a reaping.

Why Monogamy?

In lieu of a better defense for decency, which outside of Theosophy, does not seem to be forthcoming from anywhere in the modern world, the stand taken by Prof. H. S. Jennings on "The Biological Basis of Human Nature," in the *Literary Digest* of July 5, 1930, may help to a certain extent.

> Monogamy has been subjected to sundry attacks on the general ground that it is not a complete fulfilment of human requirement and well-being, and is, therefore, without any actual sanction; companionate marriage has been offered as a substitute—even the complete abolition of marriage has been suggested—and State-owned and controlled crêches for the raising of children have been put forward as a device to relieve marriage of its implied obligation to the race.
>
> But Prof. Jennings finds that we can not so easily dispose of marriage. Research convinces him that it is the fulfillment of biological laws. Thus does biology give its sanction—if such sanction were needed—to the religious idea that marriage is a permanent bond, not to be broken without peril.

A Complex Relation

Prof. Jennings describes the marriage relation as one of infinite complexity, bound together with the necessity of protecting the welfare of offspring.

> To break the mating relation at any particular time is to bring all this into confusion; is to leave children and mate in distress; is to leave unfilled the mating impulse; is to force the separated mates anew into the intensely distracting pursuit of finding a new mate.
>
> All this is avoided by the mates remaining together.
>
> Even as age comes on, and the last of the offspring has taken up its own career, so that the biological relations with progeny no longer require cooperation on the part of the parents, long use and habit, the persistence of the need of companionship, keep together the two parents. Marriage is life-long, even tho

the care of the offspring is not. Permanent monogamous marriage has arisen independently, through similar functional requirements, in the mammals and in the birds; the biological needs giving origin to it being much the more numerous and powerful in the higher mammals.

Thus it is emphatically not true, as is so often asserted with assumed finality, that the only function of marriage is the production of children. On the contrary, marriage and the family are a complex resultant from the interaction of many functional needs. The satisfaction of the powerful mating impulse, one of the chief factors in organic evolution, reinforced as it is by many structural and functional complexes that have arisen in connection with it, is one of the major elements concerned.

The thwarting of all that is connected with this impulse profoundly affects, and often deranges, the life career. No institution that leaves this function unfulfilled can be considered a biologically adequate one . . .

The monogamous family, with its lifelong union of mates, appears as the final term of a long evolutionary series.

Scientific Eugenics

At a conference on November 21, 1929, of the New York Tuberculous and Health Association, Dr. Charles H. Stockard, of Cornell, remarked:

> At present we are working to save defective members of society just as hard as the totally sound members who have an inherent ability to reproduce superior stock. Public welfare work in general will have reached the stage of being truly a good thing when we find ourselves working for the superior type and its preservation and when we breed stock for genius. Without geniuses our civilization would be nothing.
>
> Why should it seem shocking to us, that once a man of genius is discovered through repeated proof of his ability, he should be mated back to his mother, his sisters to their father and the brothers and sisters together? It is a plan which finds favor with the breeder of fine animals and surely the same physical laws hold true in the human sphere. It is the only natural way of preserving the strain of genius. We shall have become thoroughly civilized when people realize this as fundamentally sound doctrine.

It, of course, means nothing whatever to Dr. Stockard that not one in a hundred geniuses, or even superior minds, comes from a stock which would be fully approved by eugenists of his type. Neither does it matter to him that some of the finest races, families, and tribes (according to his criterion) have bred and interbred for generations without producing any particularly outstanding specimens intellectually. It does not matter to him that of the many

"eugenic marriages" which have eventuated during the past few decades, not one has ever produced noteworthy offspring. It does not matter to him that some of the greatest geniuses in the world were not only themselves sickly, but came from sickly stock. The worst one could wish to people of this type would be the privilege of carrying out their ideas on a large experimental scale. The results of the experiment would be eloquent enough so that no further comments would be needed.

The Other Side of the Medal

Dr. Shirley W. Wynn, Health Commissioner, attacked Dr. Stockard's doctrine:

> Most human beings possess recessive or latent tendencies which have appeared in some of their ancestors and will later appear in successive generations. Inbreeding tends to accentuate weak qualities as well as strong, and such a policy is not only utterly impractical but subversive to the best interests of society.

Dr. Henry Chapin, vice-president of the Children's Welfare Federation, remarked that it was more important for society to have ordinary people happy and adjusted to their environment than to stimulate artificially the production of persons of genius. Dr. Charles D. Davenport of the department of genetics at Carnegie Institute, Washington, set forth a highly dangerous doctrine; dangerous, that is to say, to the whole category of biologists and physicians:

> To a biologist, death is the finest of race purifiers, and it is abnormal to make overstrenuous efforts to prevent it. In attempting to decrease the birth rate and to decrease the death rate we are pursuing a dangerous policy, for we are opposing the practice of nature, which left alone increases both.

From one point of view, he is correct, but if so, what price the biological and medical science with all their ramifications? According to that, despised India and China represent the peak and pinnacle of social practice and structure.

The Index Expurgatorius

The cyclic age which has brought about the present rise in the power of the Catholic Church has also produced something of unusual interest in the 1929 edition of the *Index Expurgatorius*, which threatens to become a best seller. The preface to it, written by Cardinal Merry del Val, contains some points of intense signifi-

cance to Theosophists. The *Index,* it appears, had its origin at t time when the Apostles are said to have encouraged the conver of Ephesus to burn "superstitious" books publicly. The goo Cardinal does not give us a definition of the word "superstitiou *a la Catholique,* although such would be both interesting and prof able. He mentions the condemnation laid by Pope Anastasio up the works of Origen, which, as Theosophists know, represents t final snuffing out of reincarnation in the Christian Church prope He then mentions Leo's reproval of the Manicheian writing which also, as Theosophists know, contain the reincarnation element. With its usual adroitness the church manages in a way reconcile the publication of the *Index* with the spirit of liber which has now become too strong even in the Catholic Church be fought openly.

FOR THE FAITHFUL

> Unless these books, written in an attractive fashion, were condemned, he says, Catholics would read them thinking that as the Church had not voiced its disapproval there was no harm in reading them. It is not, then, continues the preface, for fear of light that the Holy See bans certain publications, but for the good of its faithful. *(Herald-Tribune,* Dec. 1, 1929).

Of particular interest is the following:

> What few understand—and what non-Catholics consider an abuse of the powers of the Roman Curia—is that the Church has opposed the printing and the abuse of the Holy Scriptures in modern language. This is a calumny. For the first twelve centuries the reading of the Sacred Scriptures was familiar to Christians, as seen by the Homilies of the fathers of the Church and the sermons of the Middle Ages, when the ecclesiastical authorities never intervened or opposed it.
>
> It was in consequence of heretical abuses, especially on the part of the Waldenses, Albigenses, the Wycliffites and others, that the mutilation and arbitrary interpretations were found in the Bible, so that the Popes and council were forced to oppose the divulgations of the Bible in modern languages.

Considering that the Albigenses were Catharists, that is to s reincarnationists, and were destroyed for their heresy, all this is said, extremely interesting, especially when compared with the c tents of Volume II of *Isis Unveiled.*